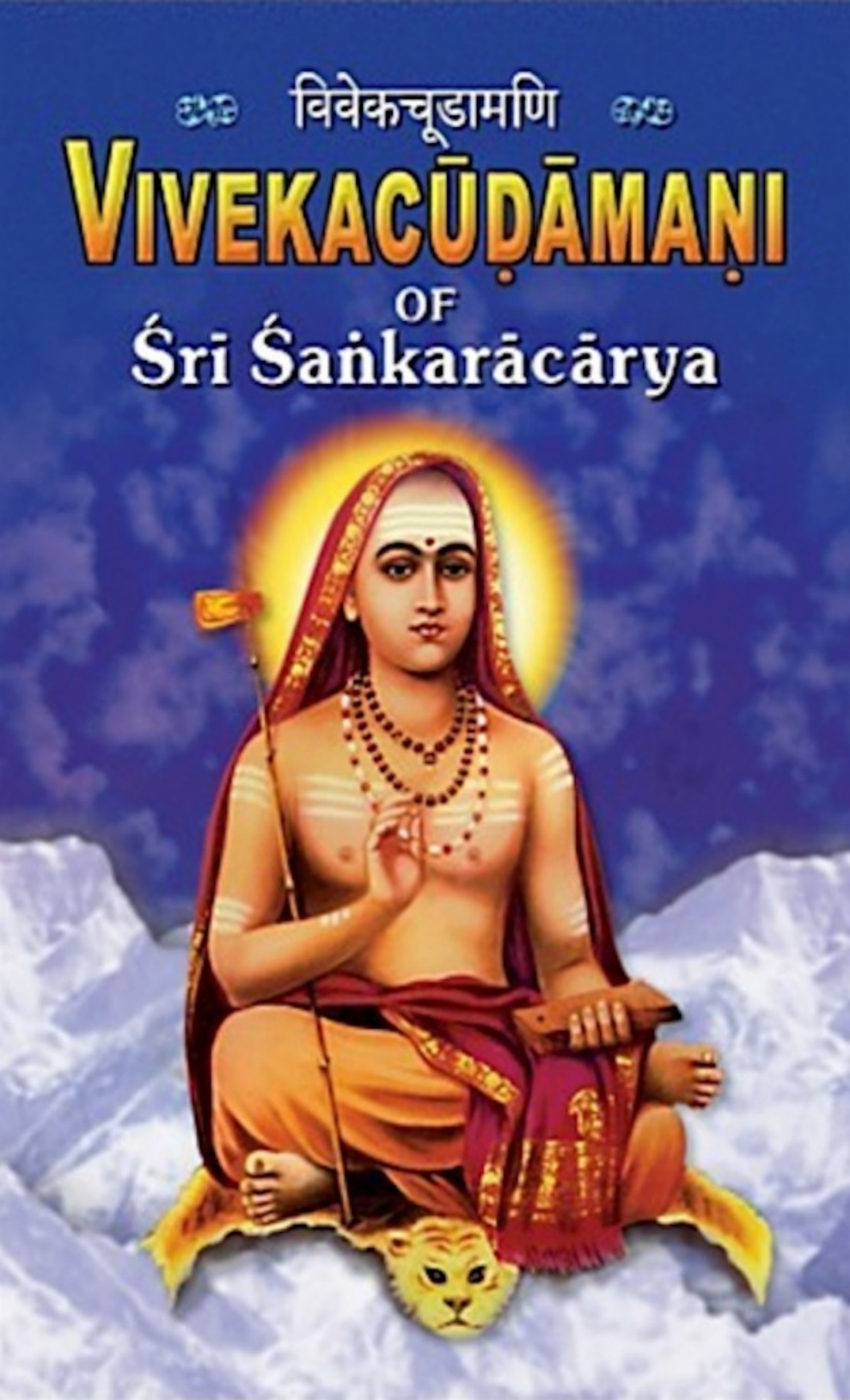
विवेकचूडामणि

VIVEKACŪḌĀMAṆI

OF

Śrī Śaṅkarācārya



12. By adequate reasoning the conviction of the reality about the rope is gained, which puts an end to the great fear and misery caused by the snake worked up in the deluded mind.

26. Not the mere indulgence of thought (in curiosity) but the constant concentration of the intellect (or the affirming faculty) on the ever-pure Brahman, is what is called Samadhana or self-settledness.

31. Among things conducive to Liberation, devotion (Bhakti) holds the supreme place. The seeking after one's real nature is designated as devotion.

63. Without causing the objective universe to vanish and without knowing the truth of the Self, how is one to achieve Liberation by the mere utterance of the word Brahman? – It would result merely in an effort of speech.

78. He who is free from the terrible snare of the hankering after sense-objects, so very difficult to get rid of, is alone fit for Liberation, and none else – even though he be versed in all the six Shastras.

82. If indeed thou hast a craving for Liberation, shun sense-objects from a good distance as thou wouldst do poison, and always

cultivate carefully the nectar-like virtues of contentment, compassion, forgiveness, straight-forwardness, calmness and self-control.

104. Know that it is egoism which, identifying itself with the body, becomes the doer or experiencer, and in conjunction with the Gunas such as the Sattva, assumes the three different states.

108. Avidya (Nescience) or Maya, called also the Undifferentiated, is the power of the Lord. She is without beginning, is made up of the three Gunas and is superior to the effects (as their cause). She is to be inferred by one of clear intellect only from the effects She produces. It is She who brings forth this whole universe.

109. She is neither existent nor non-existent nor partaking of both characters; neither same nor different nor both; neither composed of parts nor an indivisible whole nor both. She is most wonderful and cannot be described in words.

110. Maya can be destroyed by the realisation of the pure Brahman, the one without a second, just as the mistaken idea of a snake is removed by the discrimination of the rope. She has her Gunas as Rajas, Tamas and Sattva, named after their respective functions.

120. This Undifferentiated, spoken of as the compound of the three Gunas, is the causal body of the soul. Profound sleep is its special state, in which the functions of the mind and all its organs are suspended.

125. There is some Absolute Entity, the eternal substratum of the consciousness of egoism, the witness of the three states, and distinct from the five sheaths or coverings:

126. Which knows everything that happens in the waking state, in dream and in profound sleep; which is aware of the presence or absence of the mind and its functions; and which is the background of the notion of egoism. – This is That.

127. Which Itself sees all, but which no one beholds, which illumines the intellect and the like, but which they cannot illumine. – This is That.

128. By which this universe is pervaded, but which nothing pervades, which shining, all this (universe) shines as Its reflection. – This is That.

131. This is the innermost Self, the primeval Purusha (Being), whose essence is the constant realisation of infinite Bliss, which is ever the same, yet reflecting through the different mental

modifications, and commanded by which the organs and Pranas perform their functions.

133. The Knower of the modifications of mind and egoism, and of the activities of the body, the organs and Pranas, apparently taking their forms, like the fire in a ball of iron; It neither acts nor is subject to change in the least.

136.By means of a regulated mind and the purified intellect (Buddhi), realise directly thy own Self in the body so as to identify thyself with It, cross the boundless ocean of Samsara whose waves are birth and death, and firmly established in Brahman as thy own essence, be blessed.

142. As layers of clouds generated by the sun's rays cover the sun and alone appear (in the sky), so egoism generated by the Self, covers the reality of the Self and appears by itself.

152. To remove his bondage the wise man should discriminate between the Self and the non-Self. By that alone he comes to know his own Self as Existence-Knowledge-Bliss Absolute and becomes happy.

153. He indeed is free who discriminates between all sense-objects and the indwelling, unattached and inactive Self – as one separates a

stalk of grass from its enveloping sheath – and merging everything in It, remains in a state of identity with That.

158. How can the body, being a pack of bones, covered with flesh, full of filth and highly impure, be the self-existent Atman, the Knower, which is ever distinct from it?

163. Just as thou dost not identify thyself with the shadow-body, the image-body, the dream-body, or the body thou hast in the imaginations of thy heart, cease thou to do likewise with the living body also.

169. There is no Ignorance (Avidya) outside the mind. The mind alone is Avidya, the cause of the bondage of transmigration. When that is destroyed, all else is destroyed, and when it is manifested, everything else is manifested.

170. In dreams, when there is no actual contact with the external world, the mind alone creates the whole universe consisting of the experiencer and the like. Similarly in the waking state also; there is no difference. Therefore all this (phenomenal universe) is the projection of the mind.

171. In dreamless sleep, when the mind is reduced to its causal state, there exists nothing

(for the person asleep), as is evident from universal experience. Hence man's relative existence is simply the creation of his mind, and has no objective reality.

172. Clouds are brought in by the wind and again driven away by the same agency. Similarly, man's bondage is caused by the mind, and Liberation too is caused by that alone.

173. It (first) creates an attachment in man for the body and all other sense-objects, and binds him through that attachment like a beast by means of ropes. Afterwards, the selfsame mind creates in the individual an utter distaste for these sense-objects as if they were poison, and frees him from the bondage.

174. Therefore the mind is the only cause that brings about man's bondage or Liberation: when tainted by the effects of Rajas it leads to bondage, and when pure and divested of the Rajas and Tamas elements it conduces to Liberation.

175. Attaining purity through a preponderance of discrimination and renunciation, the mind makes for Liberation. Hence the wise seeker after Liberation must first strengthen these two.

178. Deluding the Jiva, which is unattached Pure Intelligence, and binding it by the ties of body, organs and Pranas, the mind causes it to wander, with ideas of "I" and "mine", amidst the varied enjoyment of results achieved by itself.

181. Therefore the seeker after Liberation must carefully purify the mind. When this is purified, Liberation is as easy of access as a fruit on the palm of one's hand.

189. The self-effulgent Atman, which is Pure Knowledge, shines in the midst of the Pranas, within the heart. Though immutable, It becomes the agent and experiencer owing to Its superimposition, the knowledge sheath.

190. Though the Self of everything that exists, this Atman, Itself assuming the limitations of the Buddhi and wrongly identifying Itself with this totally unreal entity, looks upon Itself as something different – like earthen jars from the clay of which they are made.

191. Owing to Its connection with the super-impositions, the Supreme Self, even thou naturally perfect (transcending Nature) and eternally unchanging, assumes the qualities of the superimpositions and appears to act just as they do – like the changeless fire assuming the

modifications of the iron which it turns red-hot.

196. The Jivahood of the Atman, the Witness, which is beyond qualities and beyond activity, and which is realised within as Knowledge and Bliss Absolute – has been superimposed by the delusion of the Buddhi, and is not real. And because it is by nature an unreality, it ceases to exist when the delusion is gone.

197. It exists only so long as the delusion lasts, being caused by indiscrimination due to an illusion. The rope is supposed to be the snake only so long as the mistake lasts, and there is no more snake when the illusion has vanished. Similar is the case here.

198-199. Avidya or Nescience and its effects are likewise considered as beginningless. But with the rise of Vidya or realisation, the entire effects of Avidya, even though beginningless, are destroyed together with their root – like dreams on waking up from sleep. It is clear that the phenomenal universe, even though without beginning, is not eternal – like previous non-existence.

200-201. Previous non-existence, even though beginningless, is observed to have an

end. So the Jivahood which is imagined to be in the Atman through its relation with superimposed attributes such as the Buddhi, is not real; whereas the other (the Atman) is essentially different from it. The relation between the Atman and the Buddhi is due to a false knowledge.

202. The cessation of that superimposition takes place through perfect knowledge, and by no other means. Perfect knowledge, according to the Shrutis, consists in the realisation of the identity of the individual soul and Brahman.

203. This realisation is attained by a perfect discrimination between the Self and the non-Self. Therefore one must strive for the discrimination between the individual soul and the eternal Self.

207. The blissful sheath (Anandamaya Kosha) is that modification of Nescience which manifests itself catching a reflection of the Atman which is Bliss Absolute; whose attributes are pleasure and the rest; and which appears in view when some object agreeable to oneself presents itself. It makes itself spontaneously felt by the fortunate during the fruition of their virtuous deeds; from which every corporeal being derives great joy without the least effort.

208. The blissful sheath has its fullest play during profound sleep, while in the dreaming and wakeful states it has only a partial manifestation, occasioned by the sight of agreeable objects and so forth.

209. Nor is the blissful sheath the Supreme Self, because it is endowed with the changeful attributes, is a modification of the Prakriti, is the effect of past good deeds, and imbedded in the other sheaths which are modifications.

210. When all the five sheaths have been eliminated by the reasoning on Shruti passages, what remains as the culminating point of the process, is the Witness, the Knowledge Absolute – the Atman.

211. This self-effulgent Atman which is distinct from the five sheaths, the Witness of the three states, the Real, the Changeless, the Untainted, the everlasting Bliss – is to be realised by the wise man as his own Self.

216. This Atman is a self-cognised entity because It is cognised by Itself. Hence the individual soul is itself and directly the Supreme Brahman, and nothing else.

217. That which clearly manifests Itself in the states of wakefulness, dream and profound

sleep; which is inwardly perceived in the mind in various forms as an unbroken series of egoistic impressions; which witnesses the egoism, the Buddhi, and the like, which are of diverse forms and modifications; and which makes Itself felt as the Existence-Knowledge-Bliss Absolute; know thou this Atman, thy own Self, within thy heart.

218. Seeing the reflection of the sun mirrored in the water of a jar, the fool thinks it is the sun itself. Similarly the stupid man, through delusion, identifies himself with the reflection of the Chit caught in the Buddhi, which is Its superimposition.

219. Just as the wise man leaves aside the jar, the water and the reflection of the sun in it, and sees the self-luminous sun which illumines these three and is independent of them.

220-222. Similarly, discarding the body, the Buddhi and the reflection of the Chit in it, and realising the Witness, the Self, the Knowledge Absolute, the cause of the manifestation of everything, which is hidden in the recesses of the Buddhi, is distinct from the gross and subtle, eternal, omnipresent, all-pervading and extremely subtle, and which has neither interior nor exterior and is identical with one self – fully

realising this true nature of oneself, one becomes free from sin, taint, death and grief, and becomes the embodiment of Bliss. Illumined himself, he is afraid of none. For a seeker after Liberation there is no other way to the breaking of the bonds of transmigration than the realisation of the truth of one's own Self.

223. The realisation of one's identity with Brahman is the cause of Liberation from the bonds of Samsara, by means of which the wise man attains Brahman, the One without a second, the Bliss Absolute.

224. Once having realised Brahman, one no longer returns to the realm of transmigration. Therefore one must fully realise one's identity with Brahman.

225. Brahman is Existence, Knowledge, Infinity, pure, supreme, self-existent, eternal and indivisible Bliss, not different (in reality) from the individual soul, and devoid of interior or exterior. It is (ever) triumphant.

226. It is this Supreme Oneness which alone is real, since there is nothing else but the Self. Verily, there remains no other independent entity in the state of realisation of the highest Truth.

227. All this universe which through

ignorance appears as of diverse forms, is nothing else but Brahman which is absolutely free from all the limitations of human thought.

231. This universe is verily Brahman – such is the august pronouncement of the Atharva Veda. Therefore this universe is nothing but Brahman, for that which is superimposed (on something) has no separate existence from its substratum.

236. Whatever a deluded man perceives through mistake, is Brahman and Brahman alone: The silver is nothing but the mother-of-pearl. It is Brahman which is always considered as this universe, whereas that which is superimposed on the Brahman, viz. the universe, is merely a name.

237-238. Hence whatever is manifested, viz. this universe, is the Supreme Brahman Itself, the Real, the One without a second, pure, the Essence of Knowledge, taintless, serene, devoid of beginning and end, beyond activity, the Essence of Bliss Absolute – transcending all the diversities created by Maya or Nescience, eternal, ever beyond the reach of pain, indivisible, immeasurable, formless, undifferentiated, nameless, immutable, self-

luminous.

239. Sages realise the Supreme Truth, Brahman, in which there is no differentiation of knower, knowledge and known, which is infinite, transcendent, and the Essence of Knowledge Absolute.

240. Which can be neither thrown away nor taken up, which is beyond the reach of mind and speech, immeasurable, without beginning and end, the Whole, one's very Self, and of surpassing glory.

248-249. Just as in the sentence, "This is that Devadatta", the identity is spoken of, eliminating the contradictory portions, so in the sentence "Thou art That", the wise man must give up the contradictory elements on both sides and recognise the identity of Ishwara and Jiva, noticing carefully the essence of both, which is Chit, Knowledge Absolute. Thus hundreds of scriptural texts inculcate the oneness and identity of Brahman and Jiva.

250. Eliminating the not-Self, in the light of such passages as "It is not gross" and so on, (one realises the Atman), which is self-established, unattached like the sky, and beyond the range of thought. Therefore dismiss this mere phantom of

a body which thou perceivest and hast accepted as thy own self. By means of the purified understanding that thou art Brahman, realise thy own self, the Knowledge Absolute.

251. All modifications of clay, such as the jar, which are always accepted by the mind as real, are (in reality) nothing but clay. Similarly, this entire universe which is produced from the real Brahman, is Brahman Itself and nothing but That. Because there is nothing else whatever but Brahman, and That is the only self-existent Reality, our very Self, therefore art thou that serene, pure, Supreme Brahman, the One without a second.

257. That which is the substratum of the universe with its various subdivisions, which are all creations of delusion; which Itself has no other support; which is distinct from the gross and subtle; which has no parts, and has verily no exemplar – that Brahman art thou, meditate on this in thy mind.

258. That which is free from birth, growth, development, waste, disease and death; which is indestructible; which is the cause of the projection, maintenance and dissolution of the universe – that Brahman art thou, meditate on

this in thy mind.

259. That which is free from differentiation; whose essence is never non-existent; which is unmoved like the ocean without waves; the ever-free; of indivisible Form – that Brahman art thou, meditate on this in thy mind.

260. That which, though One only, is the cause of the many; which refutes all other causes, but is Itself without cause; distinct from Maya and its effect, the universe; and independent – that Brahman art thou, meditate on this in thy mind.

261. That which is free from duality; which is infinite and indestructible; distinct from the universe and Maya, supreme, eternal; which is undying Bliss; taintless – that Brahman art thou, meditate on this in thy mind.

262. That Reality which (though One) appears variously owing to delusion, taking on names and forms, attributes and changes, Itself always unchanged, like gold in its modifications – that Brahman art thou, meditate on this in thy mind.

263. That beyond which there is nothing; which shines even above Maya, which again is superior to its effect, the universe; the inmost

Self of all, free from differentiation; the Real Self, the Existence-Knowledge-Bliss Absolute; infinite and immutable – that Brahman art thou, meditate on this in thy mind.

265. Realising in this body the Knowledge Absolute free from Nescience and its effects – like the king in an army – and being ever established in thy own Self by resting on that Knowledge, merge the universe in Brahman.

267. Even after the Truth has been realised, there remains that strong, beginningless, obstinate impression that one is the agent and experiencer, which is the cause of one's transmigration. It has to be carefully removed by living in a state of constant identification with the Supreme Self. Sages call that Liberation which is the attenuation of Vasanas (impressions) here and now.

268. The idea of "me and mine" in the body, organs, and the like, which are the non-Self – this superimposition the wise man must put a stop to, by identifying himself with the Atman.

269. Realising thy own Inmost Self, the Witness of the Buddhi and its modifications, and constantly revolving the positive thought, "I am That", conquer this identification with the non-

Self.

270. Relinquishing the observance of social formalities, giving up all ideas of trimming up the body, and avoiding too mush engrossment with the Scriptures, do away with the superimposition that has come upon thyself.

272. For one who seeks deliverance from the prison of this world (Samsara), those three desires have been designated by the wise as strong iron fetters to shackle one's feet. He who is free from them truly attains to Liberation.

274. Like the fragrance of the sandal-wood, the perfume of the Supreme Self, which is covered with the dust of endless, violent impressions imbedded in the mind, when purified by the constant friction of Knowledge, is (again) clearly perceived.

276. As the mind becomes gradually established in the Inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realisation of the Atman.

277. The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with thy

superimposition.

281. Realising thyself as the Self of all by means of Scripture, reasoning and by thy own realisation, do away thy superimposition, even when a trace of it seems to appear.

284. Until the identification with this body is completely rooted out, do away with thy superimposition with watchfulness and a concentrated mind.

285. So long as even a dream-like perception of the universe and souls persists, do away with thy superimposition, O learned man, without the least break.

288. Merging the finite soul in the Supreme Self, like the space enclosed by a jar in the infinite space, by means of meditation on their identity, always keep quiet, O sage.

289. Becoming thyself the self-effulgent Brahman, the substratum of all phenomena – as that Reality give up both the macrocosm and the microcosm, like two filthy receptacles.

290. Transferring the identification now rooted in the body to the Atman, the Existence-Knowledge-Bliss Absolute, and discarding the subtle body, be thou ever alone, independent.

291. That in which there is this reflection of

the universe, as of a city in a mirror – that Brahman art thou; knowing this thou wilt attain the consummation of thy life.

293. This objective universe is absolutely unreal; neither is egoism a reality, for it is observed to be momentary. How can the perception, "I know all", be true of egoism and the like, which are momentary?

294. But the real "I" is that which witnesses the ego and the rest. It exists always, even in the state of profound sleep. The Shruti itself says, "It is birthless, eternal", and so on. Therefore the Paramatman is different from the gross and subtle bodies.

295. The knower of all changes in things subject to change should necessarily be eternal and changeless. The unreality of the gross and subtle bodies is again and again clearly observed in imagination, dream and profound sleep.

296. Therefore give up the identification with this lump of flesh, the gross body, as well as with the ego or the subtle body, which are both imagined by the Buddhi. Realising thy own Self, which is Knowledge Absolute and not to be denied in the past, present or future, attain to Peace.

297. Cease to identify thyself with the family, lineage, name, form and the order of life, which pertain to the body that is like a rotten corpse (to a man of realisation). Similarly, giving up ideas of agency and so forth, which are attributes of the subtle body, be the Essence of Bliss Absolute.

301. That which has been created by the Buddhi extremely deluded by Nescience, and which is perceived in this body as "I am such and such" – when that egoism is totally destroyed, one attains an unobstructed identity with Brahman.

303. As long as there is a trace of poisoning left in the body, how can one hope for recovery? Similar is the effect of egoism on the Yogi's Liberation.

304. Through the complete cessation of egoism, through the stoppage of the diverse mental waves due to it, and through the discrimination of the inner Reality, one realises that Reality as "I am This".

305. Give up immediately thy identification with egoism, the agent, which is by its nature a modification, is endued with a reflection of the Self, and diverts one from being established in

the Self – identifying thyself with which thou hast come by this relative existence, full of the miseries of birth, decay and death, though thou art the Witness, the Essence of Knowledge and Bliss Absolute.

306. But for thy identification with that egoism there can never be any transmigration for thee who art immutable and eternally the same, the Knowledge Absolute, omnipresent, the Bliss Absolute, and of untarnished glory.

307. Therefore destroying this egoism, thy enemy - which appears like a thorn sticking in the throat of a man taking meal – with the great sword of realisation, enjoy directly and freely the bliss of thy own empire, the majesty of the Atman.

308. Checking the activities of egoism and the like, and giving up all attachment through the realisation of the Supreme Reality, be free from all duality through the enjoyment of the Bliss of Self, and remain quiet in Brahman, for thou hast attained thy infinite nature.

309. Even though completely rooted out, this terrible egoism, if revolved in the mind even for a moment, returns to life and creates hundreds of mischiefs, like a cloud ushered in by the wind

during the rainy season.

310. Overpowering this enemy, egoism, not a moment's respite should be given to it by thinking on the sense-objects. That is verily the cause of its coming back to life, like water to a citron tree that has almost dried up.

311. He alone who has identified himself with the body is greedy after sense-pleasures. How can one, devoid of the body-idea, be greedy (like him)? Hence the tendency to think on the sense-objects is verily the cause of the bondage of transmigration, giving rise to an idea of distinction or duality.

312. When the effects are developed, the seed also is observed to be such, and when the effects are destroyed, the seed also is seen to be destroyed. Therefore one must subdue the effects.

313. Through the increase of desires selfish work increases, and when there is an increase of selfish work, there is an increase of desire also. And man's transmigration is never at an end.

314. For the sake of breaking the chain of transmigration, the Sannyasin should burn to ashes those two; for thinking of the sense-objects and doing selfish acts lead to an increase of

desires.

315-316. Augmented by these two, desires produce one's transmigration. The way to destroy these three, however, lies in looking upon everything, under all circumstances, always, everywhere and in all respects, as Brahman and Brahman alone. Through the strengthening of the longing to be one with Brahman, those three are annihilated.

320. Causing the external and internal universe, which are now perceived, to vanish, and meditating on the Reality, the Bliss Embodied, one should pass one's time watchfully, if there be any residue of Prarabdha work left.

321. One should never be careless in one's steadfastness to Brahman. Bhagavan Sanatkumara, who is Brahma's son, has called inadvertence to be death itself.

322. There is no greater danger for the Jnanin than carelessness about his own real nature. From this comes delusion, thence egoism, this is followed by bondage, and then comes misery.

324. As sedge, even if removed, does not stay away for a moment, but covers the water again, so Maya or Nescience also covers even a

wise man, if he is averse to meditation on the Self.

325. If the mind ever so slightly strays from the Ideal and becomes outgoing, then it goes down and down, just as a play-ball inadvertently dropped on the staircase bounds down from one step to another.

326. The mind that is attached to the sense-objects reflects on their qualities; from mature reflection arises desire, and after desiring a man sets about having that thing.

327. Hence to the discriminating knower of Brahman there is no worse death than inadvertence with regard to concentration. But the man who is concentrated attains complete success. (Therefore) carefully concentrate thy mind (on Brahman).

328. Through inadvertence a man deviates from his real nature, and the man who has thus deviated falls. The fallen man comes to ruin, and is scarcely seen to rise again.

329. Therefore one should give up reflecting on the sense-objects, which is the root of all mischief. He who is completely aloof even while living, is alone aloof after the dissolution of the body. The Yajur-Veda declares that there is fear

for one who sees the least bit of distinction.

330. Whenever the wise man sees the least difference in the infinite Brahman, at once that which he sees as different through mistake, becomes a source of terror to him.

335. When the external world is shut out, the mind is cheerful, and cheerfulness of the mind brings on the vision of the Paramatman. When It is perfectly realised, the chain of birth and death is broken. Hence the shutting out of the external world is the stepping- stone to Liberation.

336. Where is the man who being learned, able to discriminate the real from the unreal, believing the Vedas as authority, fixing his gaze on the Atman, the Supreme Reality, and being a seeker after Liberation, will, like a child, consciously have recourse to the unreal (the universe) which will cause his fall?

337. There is no Liberation for one who has attachment to the body and the like, and the liberated man has no identification with the body. The sleeping man is not awake, nor is the waking man asleep, for these two states are contradictory in nature.

338. He is free who, knowing through his mind the Self in moving and unmoving objects

and observing It as their substratum, gives up all superimpositions and remains as the Absolute and the infinite Self.

339. To realise the whole universe as the Self is the means of getting rid of bondage. There is nothing higher than identifying the universe with the Self. One realises this state by excluding the objective world through steadfastness in the eternal Atman.

349-350. Like iron manifesting as sparks through contact with fire, the Buddhi manifests itself as knower and known through the inherence of Brahman. As these two (knower and known), the effects of the Buddhi, are observed to be unreal in the case of delusion, dream and fancy, similarly, the modifications of the Prakriti, from egoism down to the body and all sense-objects are also unreal. Their unreality is verily due to their being subject to change every moment. But the Atman never changes.

353. When the Atman, the One without a second, is realised by means of the Nirvikalpa Samadhi, then the heart's knot of ignorance is totally destroyed.

354. Such imaginations as "thou", "I" or "this" take place through the defects of the

Buddhi. But when the Paramatman, the Absolute, the One without a second, manifests Itself in Samadhi, all such imaginations are dissolved for the aspirant, through the realisation of the truth of Brahman.

355. The Sannyasin, calm, self-controlled, perfectly retiring from the sense-world, forbearing, and devoting himself to the practice of Samadhi, always reflects on his own self being the Self of the whole universe. Destroying completely by this means the imaginations which are due to the gloom of ignorance, he lives blissfully as Brahman, free from action and the oscillations of the mind.

356. Those alone are free from the bondage of transmigration who, attaining Samadhi, have merged the objective world, the sense-organs, the mind, nay, the very ego, in the Atman, the Knowledge Absolute – and none else, who but dabble in second-hand talks.

357. Through the diversity of the supervening conditions (Upadhis), a man is apt to think of himself as also full of diversity; but with the removal of these he is again his own Self, the immutable. Therefore the wise man should ever devote himself to the practice of

Nirvikalpa Samadhi, for the dissolution of the Upadhis.

358. The man who is attached to the Real becomes Real, through his one-pointed devotion. Just as the cockroach thinking intently on the Bhramara is transformed into a Bhramara.

360. The truth of the Paramatman is extremely subtle, and cannot be reached by the gross outgoing tendency of the mind. It is only accessible to noble souls with perfectly pure minds, by means of Samadhi brought on by an extraordinary fineness of the mental state.

362. When the mind, thus purified by constant practice, is merged in Brahman, then Samadhi passes on from the Savikalpa to the Nirvikalpa stage, and leads directly to the realisation of the Bliss of Brahman, the One without a second.

363. By this Samadhi are destroyed all desires which are like knots, all work is at an end, and inside and out there takes place everywhere and always the spontaneous manifestation of one's real nature.

364. Reflection should be considered a hundred times superior to hearing, and meditation a hundred thousand times superior

even to reflection, but the Nirvikalpa Samadhi is infinite in its results.

365. By the Nirvikalpa Samadhi the truth of Brahman is clearly and definitely realised, but not otherwise, for then the mind, being unstable by nature, is apt to be mixed up with other perceptions.

366. Hence with the mind calm and the senses controlled always drown the mind in the Supreme Self that is within, and through the realisation of thy identity with that Reality destroy the darkness created by Nescience, which is without beginning.

373. It is only the dispassionate man who, being thoroughly grounded in Brahman, can give up the external attachment to the sense-objects and the internal attachment for egoism and the like.

374. Know, O wise man, dispassion and discrimination to be like the two wings of a bird in the case of an aspirant. Unless both are there, none can, with the help of either one, reach the creeper of Liberation that grows, as it were, on the top of an edifice.

375. The extremely dispassionate man alone has Samadhi, and the man of Samadhi alone gets

steady realisation; the man who has realised the Truth is alone free from bondage, and the free soul only experiences eternal Bliss.

376. For the man of self-control I do not find any better instrument of happiness than dispassion, and if that is coupled with a highly pure realisation of the Self, it conduces to the suzerainty of absolute Independence; and since this is the gateway to the damsel of everlasting liberation, therefore for thy welfare, be dispassionate both internally and externally, and always fix thy mind on the eternal Self.

377. Sever thy craving for the sense-objects, which are like poison, for it is the very image of death, and giving up thy pride of caste, family and order of life, fling actions to a distance. Give up thy identification with such unreal things as the body, and fix thy mind on the Atman. For thou art really the Witness, Brahman, unshackled by the mind, the One without a second, and Supreme.

378. Fixing the mind firmly on the Ideal, Brahman, and restraining the external organs in their respective centres; with the body held steady and taking no thought for its maintenance; attaining identity with Brahman and being one

with It – always drink joyfully of the Bliss of Brahman in thy own Self, without a break. What is the use of other things which are entirely hollow?

379. Giving up the thought of the non-Self which is evil and productive of misery, think of the Self, the Bliss Absolute, which conduces to Liberation.

380. Here shines eternally the Atman, the Self-effulgent Witness of everything, which has the Buddhi for Its seat. Making this Atman which is distinct from the unreal, the goal, meditate on It as thy own Self, excluding all other thought.

381. Reflecting on this Atman continuously and without any foreign thought intervening, one must distinctly realise It to be one's real Self.

382. Strengthening one's identification with This, and giving up that with egoism and the rest, one must live without any concern for them, as if they were trifling things, like a cracked jar or the like.

387. That in which something is imagined to exist through error, is, when rightly discriminated, that thing itself, and not distinct from it. When the error is gone, the reality about

the snake falsely perceived becomes the rope. Similarly the universe is in reality the Atman.

388. The Self is Brahma, the Self is Vishnu, the Self is Indra, the Self is Shiva; the Self is all this universe. Nothing exists except the Self.

389. The Self is within, and the Self is without; the Self is before and the Self is behind; the Self is in the south, and the Self is in the north; the Self likewise is above as also below.

390. As the wave, the foam, the whirlpool, the bubble, and so on, are all in essence but water, similarly the Chit (Knowledge Absolute) is all this, from the body up to egoism. Everything is verily the Chit, homogeneous and pure.

391. All this universe known through speech and mind is nothing but Brahman; there is nothing besides Brahman, which exists beyond the utmost range of the Prakriti. Are the pitcher, jug, jar, and the like, known to be distinct from the clay of which they are composed? It is the deluded man who talks of "thou" and "I", as an effect of the wine of Maya.

393. The Supreme Brahman is, like the sky, pure, absolute, infinite, motionless and changeless, devoid of interior or exterior, the

One Existence, without a second, and is one's own Self. Is there any other object of knowledge?

395. (First) destroy the hopes raised by egoism in this filthy gross body, then do the same forcibly with the air-like subtle body; and realising Brahman, the embodiment of eternal Bliss – whose glories the Scriptures proclaim – as thy own Self, live as Brahman.

396. So long as man has any regard for this corpse-like body, he is impure, and suffers from his enemies as also from birth, death and disease; but when he thinks of himself as pure, as the essence of good and immovable, he assuredly becomes free from them; the Shrutis also say this.

397. By the elimination of all apparent existences superimposed on the soul, the supreme Brahman, Infinite, the One without a second and beyond action, remains as Itself.

398. When the mind-functions are merged in the Paramatman, the Brahman, the Absolute, none of this phenomenal world is seen, whence it is reduced to mere talk.

399. In the One Entity (Brahman) the conception of the universe is a mere phantom.

Whence can there be any diversity in That which is changeless, formless and Absolute?

400. In the One Entity devoid of the concepts of seer, seeing and seen – which is changeless, formless and Absolute – whence can there be any diversity?

401. In the One Entity which is changeless, formless and Absolute, and which is perfectly all-pervading and motionless like the ocean after the dissolution of the universe, whence can there be any diversity?

403. How can the talk of diversity apply to the Supreme Reality which is one and homogeneous? Who has ever observed diversity in the unmixed bliss of the state of profound sleep?

407. This apparent universe has its root in the mind, and never persists after the mind is annihilated. Therefore dissolve the mind by concentrating it on the Supreme Self, which is thy inmost Essence.

408. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is something of the nature of eternal Knowledge and absolute Bliss, which has no exemplar, which transcends all limitations, is ever free and

without activity, and which is like the limitless sky, indivisible and absolute.

409. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is devoid of the ideas of cause and effect, which is the Reality beyond all imaginations, homogeneous, matchless, beyond the range of proofs, established by the pronouncements of the Vedas, and ever familiar to us as the sense of the ego.

410. The wise man realises in his heart, through Samadhi, the Infinite Brahman, which is undecaying and immortal, the positive Entity which precludes all negations, which resembles the placid ocean and is without a name, in which there are neither merits nor demerits, and which is eternal, pacified and One.

411. With the mind restrained in Samadhi, behold in thy self the Atman, of infinite glory, cut off thy bondage strengthened by the impressions of previous births, and carefully attain the consummation of thy birth as a human being.

412. Meditate on the Atman, which resides in thee, which is devoid of all limiting adjuncts, the Existence-Knowledge-Bliss Absolute, the One

without a second, and thou shalt no more come under the round of births and deaths.

413. After the body has once been cast off to a distance like a corpse, the sage never more attaches himself to it, though it is visible as an appearance, like the shadow of a man, owing to the experience of the effects of past deeds.

414. Realising the Atman, the eternal, pure Knowledge and Bliss, throw far away this limitation of a body, which is inert and filthy by nature. Then remember it no more, for something that has been vomited excites but disgust when called in memory.

415. Burning all this, with its very root, in the fire of Brahman, the Eternal and Absolute Self, the truly wise man thereafter remains alone, as the Atman, the eternal, pure Knowledge and Bliss.

416. The knower of Truth does no more care whether this body, spun out by the threads of Prarabdha work, falls or remains – like the garland on a cow – for his mind-functions are at rest in the Brahman, the Essence of Bliss.

417. Realising the Atman, the Infinite Bliss, as his very Self, with what object, or for whom, should the knower of Truth cherish the body.

418. The Yogi who has attained perfection and is liberated-in-life gets this as result – he enjoys eternal Bliss in his mind, internally as well as externally.

419. The result of dispassion is knowledge, that of Knowledge is withdrawal from sense-pleasures, which leads to the experience of the Bliss of the Self, whence follows Peace.

422. The result of knowledge should be the turning away from unreal things, while attachment to these is the result of ignorance. This is observed in the case of one who knows a mirage and things of that sort, and one who does not. Otherwise, what other tangible result do the knowers of Brahman obtain?

423. If the heart's knot of ignorance is totally destroyed, what natural cause can there be for inducing such a man to selfish action, for he is averse to sense-pleasures?

424. When the sense-objects excite no more desire, then is the culmination of dispassion. The extreme perfection of knowledge is the absence of any impulsion of the egoistic idea. And the limit of self-withdrawal is reached when the mind-functions that have been merged, appear no more.

425. Freed from all sense of reality of the external sense-objects on account of his always remaining merged in Brahman; only seeming to enjoy such sense-objects as are offered by others, like one sleepy, or like a child; beholding this world as one seen in dreams, and having cognition of it at chance moments – rare indeed is such a man, the enjoyer of the fruits of endless merit, and he alone is blessed and esteemed on earth.

426. That Sannyasin has got a steady illumination who, having his soul wholly merged in Brahman, enjoys eternal bliss, is changeless and free from activity.

427. That kind of mental function which cognises only the identity of the Self and Brahman, purified of all adjuncts, which is free from duality, and which concerns itself only with Pure Intelligence, is called illumination. He who has this perfectly steady is called a man of steady illumination.

428. He whose illumination is steady, who has constant bliss, and who has almost forgotten the phenomenal universe, is accepted as a man liberated in this very life.

429. He who, even having his mind merged

in Brahman, is nevertheless quite alert, but free at the same time from the characteristics of the waking state, and whose realisation is free from desires, is accepted as a man liberated-in-life.

430. He whose cares about the phenomenal state have been appeased, who, though possessed of a body consisting of parts, is yet devoid of parts, and whose mind is free from anxiety, is accepted as a man liberated-in-life.

431. The absence of the ideas of "I" and "mine" even in this existing body which follows as a shadow, is a characteristic of one liberated-in-life.

432. Not dwelling on enjoyments of the past, taking no thought for the future and looking with indifference upon the present, are characteristics of one liberated-in-life.

433. Looking everywhere with an eye of equality in this world, full of elements possessing merits and demerits, and distinct by nature from one another, is a characteristic of one liberated-in-life.

434. When things pleasant or painful present themselves, to remain unruffled in mind in both cases, through the sameness of attitude, is a characteristic of one liberated-in-life.

435. The absence of all ideas of interior or exterior in the case of a Sannyasin, owing to his mind being engrossed in tasting the bliss of Brahman, is a characteristic of one liberated-in -life.

436. He who lives unconcerned, devoid of all ideas of "I" and "mine" with regard to the body, organs, and the like, as well as to his duties, is known as a man liberated-in-life.

437. He who has realised his Brahmanhood aided by the Scriptures, and is free from the bondage of transmigration, is known as a man liberated-in-life.

438. He who never has the idea of "I" with regard to the body, organs, and the like, nor that of "it" in respect of things other than these, is accepted as one liberated-in-life.

439. He who through his illumination never differentiates the Jiva and Brahman, nor the universe and Brahman, is known as a man liberated-in-life.

440. He who feels just the same when his body is either worshipped by the good or tormented by the wicked, is known as a man liberated-in-life.

442. For one who has realised the Truth of

Brahman, there is no more attachment to the sense-objects as before: If there is, that man has not realised his identity with Brahman, but is one whose senses are outgoing in their tendency.

443. If it be urged that he is still attached to the sense-objects through the momentum of his old desires, the reply is – no, for desires get weakened through the realisation of one's identity with Brahman.

444. The propensities of even a confirmed libertine are checked in the presence of his mother; just so, when Brahman, the Bliss Absolute, has been realised, the man of realisation has no longer any worldly tendency.

455. The man who has awakened from sleep never has any idea of "I" or "mine" with regard to his dream-body and the dream-objects that ministered to that body, but lives quite awake, as his own Self.

456. He has no desire to substantiate the unreal objects, nor is he seen to maintain that dream-world. If he still clings to those unreal objects, he is emphatically declared to be not yet free from sleep.

457. Similarly, he who is absorbed in Brahman lives identified with that eternal Reality

and beholds nothing else. As one has a memory of the objects seen in a dream, so the man of realisation has a memory of the everyday actions such as eating.

464. There is only Brahman, the One without a second, infinite, without beginning or end, transcendent and changeless; there is no duality whatsoever in It.

465. There is only Brahman, the One without a second, the Essence of Existence, Knowledge and Eternal Bliss, and devoid of activity; there is no duality whatsoever in It.

466. There is only Brahman, the One without a second, which is within all, homogeneous, infinite, endless, and all-pervading; there is no duality whatsoever in It.

467. There is only Brahman, the One without a second, which is neither to be shunned nor taken up nor accepted, and which is without any support, there is no duality whatsoever in It.

468. There is only Brahman, the One without a second, beyond attributes, without parts, subtle, absolute and taintless; there is no duality whatsoever in It.

469. There is only Brahman, the One without a second, whose real nature is incomprehensible,

and which is beyond the range of mind and speech; there is no duality whatsoever in It.

470. There is only Brahman, the One without a second, the Reality, the One without a second, the Reality, effulgent, self-existent, pure, intelligent, and unlike anything finite; there is no duality whatsoever in It.

473. Through the Samadhi in which the mind has been perfectly stilled, visualise the Truth of the Self with the eye of clear realisation. If the meaning of the (Scriptural) words heard from the Guru is perfectly and indubitably discerned, then it can lead to no more doubt.

475. Bondage, liberation, satisfaction, anxiety, recovery from illness, hunger and other such things are known only to the man concerned, and knowledge of these to others is a mere inference.

477. Himself knowing his indivisible Self through his own realisation and thus becoming perfect, a man should stand face to face with the Atman, with his mind free from dualistic ideas.

478. The verdict of all discussions on the Vedanta is that the Jiva and the whole universe are nothing but Brahman, and that liberation means abiding in Brahman, the indivisible

Entity. While the Shrutis themselves are authority (for the statement) that Brahman is One without a second.

479. Realising, at a blessed moment, the Supreme Truth through the above instructions of the Guru, the authority of the Scriptures and his own reasoning, with his senses quieted and the mind concentrated, (the disciple) became immovable in form and perfectly established in the Atman.

484. In the ocean of Brahman filled with the nectar of Absolute Bliss, what is to be shunned and what accepted, what is other (than oneself) and what different?

485. I neither see nor hear nor know anything in this. I simply exist as the Self, the eternal Bliss, distinct from everything else.

489. I am unattached, I am disembodied, I am free from the subtle body, and undecaying, I am serene, I am infinite, I am taintless and eternal.

490. I am not the doer, I am not the experiencer, I am changeless and beyond activity; I am the essence of Pure Knowledge; I am Absolute and identified with Eternal Good.

491. I am indeed different from the seer,

listener, speaker, doer and experiencer; I am the essence of Knowledge, eternal, without any break, beyond activity, limitless, unattached and infinite.

492. I am neither, this nor that, but the Supreme, the illuminer of both; I am indeed Brahman, the One without a second, pure, devoid of interior or exterior and infinite.

493. I am indeed Brahman, the One without a second, matchless, the Reality that has no beginning, beyond such imagination as thou or I, or this or that, the Essence of Eternal Bliss, the Truth.

494. I am Narayana, the slayer of Naraka; I am the destroyer of Tripura, the Supreme Being, the Ruler; I am knowledge Absolute, the Witness of everything; I have no other Ruler but myself, I am devoid of the ideas of "I" and "mine".

495. I alone reside as knowledge in all beings, being their internal and external support. I myself am the experiencer and all that is experienced – whatever I looked upon as "this" or the not-Self previously.

496. In me, the ocean of Infinite Bliss, the waves of the universe are created and destroyed by the playing of the wind of Maya.

499. I am beyond contamination like the sky; I am distinct from things illumined, like the sun; I am always motionless like the mountain; I am limitless like the ocean.

500. I have no connection with the body, as the sky with clouds; so how can the states of wakefulness, dream and profound sleep, which are attributes of the body, affect me?

501. It is the Upadhi (superimposed attribute) that comes, and it is that alone which goes; that, again, performs actions and experiences (their fruits), that alone decays and dies, whereas I ever remain firm like the Kula mountain.

504. If heat or cold, or good or evil, happens to touch the shadow of a man's body, it affects not in the least the man himself, who is distinct from the shadow.

505. The properties of things observed do not affect the Witness, which is distinct from the, changeless and indifferent – as the properties of a room (do not affect) the lamp (that illumines it).

510. The passing states of the Buddhi, such as agency, experience, cunning, drunkenness, dullness, bondage and freedom, are never in reality in the Self, the Supreme Brahman, the Absolute, the one without a second.

512. I am verily that Brahman, the One without a second, which is like the sky, subtle, without beginning or end, in which the whole universe from the Undifferentiated down to the gross body, appears merely as a shadow.

513. I am verily that Brahman, the One without a second, which is the support of all, which illumines all things, which has infinite forms, is omnipresent, devoid of multiplicity, eternal, pure, unmoved and absolute.

514. I am verily that Brahman, the One without a second, which transcends the endless differentiations of Maya, which is the inmost essence of all, is beyond the range of consciousness, and which is Truth, Knowledge, Infinity and Bliss Absolute.

515. I am without activity, changeless, without parts, formless, absolute, eternal, without any other support, the One without a second.

516. I am the Universal, I am the All, I am transcendent, the One without a second. I am Absolute and Infinite Knowledge, I am Bliss and indivisible.

517. This splendour of the sovereignty of Self-effulgence I have received by virtue of the supreme majesty of thy grace. Salutations to

thee, O glorious, noble-minded Teacher, salutations again and again!

519. Salutations to thee, O Prince of Teachers, thou unnamable Greatness, that art ever the same and dost manifest thyself as this universe – thee I salute.

521. The universe is an unbroken series of perceptions of Brahman; hence it is in all respects nothing but Brahman. See this with the eye of illumination and a serene mind, under all circumstances. Is one who has eyes ever found to see all around anything else but forms? Similarly, what is there except Brahman to engage the intellect of a man of realisation?

522. What wise man would discard that enjoyment of Supreme Bliss and revel in things unsubstantial? When the exceedingly charming moon is shining, who would wish to look at a painted moon?

523. From the perception of unreal things there is neither satisfaction nor a cessation of misery. Therefore, being satisfied with the realisation of the Bliss Absolute, the One without a second, live happily in a state of identity with that Reality.

524. Beholding the Self alone in all

circumstances, thinking of the Self, the One without a second, and enjoying the Bliss of the Self, pass thy time, O noble soul!

525. Dualistic conceptions in the Atman, the Infinite Knowledge, the Absolute, are like imagining castles in the air. Therefore, always identifying thyself with the Bliss Absolute, the One without a second, and thereby attaining Supreme Peace, remain quiet.

526. To the sage who has realised Brahman, the mind, which is the cause of unreal fancies, becomes perfectly tranquil. This verily is his state of quietude, in which, identified with Brahman, he has constant enjoyment of the Bliss Absolute, the One without a second.

527. To the man who has realised his own nature, and drinks the undiluted Bliss of the Self, there is nothing more exhilarating than the quietude that comes of a state of desirelessness.

528. The illumined sage, whose only pleasure is in the Self, ever lives at ease, whether going or staying, sitting or lying, or in any other condition.

529. The noble soul who has perfectly realised the Truth, and whose mind-functions meet with no obstruction, no more depends upon

conditions of place, time, posture, direction, moral disciplines, objects of meditation and so forth. What regulative conditions can there be in knowing one's own Self?

531. So this Atman, which is an eternal verity, manifests Itself as soon as the right means of knowledge is present, and does not depend upon either place or time or (internal) purity.

532. The consciousness, "I am Devadatta", is independent of circumstances; similar is the case with the realisation of the knower of Brahman that he is Brahman.

533. What indeed can manifest That whose lustre, like the sun, causes the whole universe – unsubstantial, unreal, insignificant – to appear at all?

534. What, indeed, can illumine that Eternal Subject by which the Vedas and Puranas and other Scriptures, as well as all beings are endowed with a meaning?

535. Here is the Self-effulgent Atman, of infinite power, beyond the range of conditioned knowledge, yet the common experience of all - realising which alone this incomparable knower of Brahman lives his glorious life, freed from bondage.

536. Satisfied with undiluted, constant Bliss, he is neither grieved nor elated by sense- objects, is neither attached nor averse to them, but always disports with the Self and takes pleasure therein.

537. A child plays with its toys forgetting hunger and bodily pains; exactly so does the man of realisation take pleasure in the Reality, without ideas of "I" or "mine", and is happy.

538. Men of realisation have their food without anxiety or humiliation by begging, and their drink from the water of rivers; they live freely and independently, and sleep without fear in cremation grounds or forests; their clothing may be the quarters themselves, which need no washing and drying, or any bark and the like; the earth is their bed; they roam in the avenue of the Vedanta; while their pastime is in the Supreme Brahman.

539. The knower of the Atman, who wears no outward mark and is unattached to external things, rests on this body without identification, and experiences all sorts of sense-objects as they come, through others' wish, like a child.

540. Established in the ethereal plane of Absolute Knowledge, he wanders in the world, sometimes like a madman, sometimes like a

child and at other times like a ghoul, having no other clothes on his person except the quarters, or sometimes wearing clothes, or perhaps skins at other times.

541. The sage, living alone, enjoys the sense-objects, being the very embodiment of desirelessness – always satisfied with his own Self, and himself present at the All.

542. Sometimes a fool, sometimes a sage, sometimes possessed of regal splendour; sometimes wandering, sometimes behaving like a motionless python, sometimes wearing a benignant expression; sometimes honoured, sometimes insulted, sometimes unknown – thus lives the man of realisation, ever happy with Supreme Bliss.

543. Though without riches, yet ever content; though helpless, yet very powerful, though not enjoying the sense-objects, yet eternally satisfied; though without an exemplar, yet looking upon all with an eye of equality.

544. Though doing, yet inactive; though experiencing fruits of past actions, yet untouched by them; though possessed of a body, yet without identification with it; though limited, yet omnipresent is he.

545. Neither pleasure nor pain, nor good nor evil, ever touches this knower of Brahman, who always lives without the body-idea.

546. Pleasure or pain, or good or evil, affects only him who has connections with the gross body and the like and identifies himself with these. How can good or evil, or their effects, touch the sage who has identified himself with the Reality and thereby shattered his bondage?

550. As a piece of wood is borne by the current to a high or low ground, so is his body carried on by the momentum of past actions to the varied experience of their fruits, as these present themselves in due course.

558. The sage who always lives in the Reality – Brahman – as Infinite Bliss, the One without a second, does not depend upon the customary considerations of place, time, and so on, for giving up this mass of skin, flesh and filth.

559. For the giving up of the body is not Liberation, nor that of the staff and the water-bowl; but Liberation consists in the destruction of the heart's knot which is Nescience.

565. As darkness, which is distinct (from sunshine), vanishes in the sun's radiance, so the

whole objective universe dissolves in Brahman.

566. As, when a jar is broken, the space enclosed by it becomes palpably the limitless space, so when the apparent limitations are destroyed, the knower of Brahman verily becomes Brahman Itself.

570. Bondage and Liberation, which are conjured up by Maya, do not really exist in the Atman, one's Reality, as the appearance and exit of the snake do not abide in the rope, which suffers no change.

572. Bondage and Liberation are attributes of the Buddhi which ignorant people falsely superimpose on the Reality, as the covering of the eyes by a cloud is transferred to the sun. For this Immutable Brahman is Knowledge Absolute, the One without a second and unattached.

573. The idea that bondage exists, and the idea that it does not, are, with reference to the Reality, both attributes of the Buddhi merely, and never belong to the Eternal Reality, Brahman.

574. Hence this bondage and Liberation are created by Maya, and are not in the Atman. How can there be any idea of limitation with regard to the Supreme Truth, which is without parts,

without activity, calm, unimpeachable, taintless, and One without a second, as there can be none with regard to the infinite sky?

575. There is neither death nor birth, neither a bound nor a struggling soul, neither a seeker after Liberation nor a liberated one – this is the ultimate truth.